Tawhīd
in the rites of Hajj

By the Noble Shaykh, al-'Allāmah

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(may Allah have mercy on him)

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Tawhīd in the Rites of Hajj

Shaykh Abdullah al-Qusayyir

(may Allah have mercy on him)

Tawhīd noun

Pronounced: taw-HEED

Definition: To single out Allah, the Most-High, in His sole right to worship (al-Ulūhiyyah), His Lordship (ar-Rubūbiyyah), and His Names and Attributes.

Etymology: derived from the root wahhada — to unify or declare as one.

Hajj noun

Pronounced: haj

Definition: The intention to travel to Makkah for the performance of specific rites of worship at a specific time, and it is one of the five pillars of Islām.

Etymology: From Arabic حَجّ (ḥajj), meaning pilgrimage; from the root ḥajja — to intend, to make a pilgrimage.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Indeed, all praise belongs to Allah. We praise Him and seek His aid. We seek His forgiveness, and we seek refuge with Allah from the evil of our own souls and our wicked deeds. Whomsoever Allah guides, there is none that can misguide him, and whomsoever Allah allows to stray, there is none to guide him. I bear witness that there is nothing worshipped in truth except for Allah, alone, having no partners. And I bear witness that Muhammad صلى الله عليه وسلم is His servant and Messenger.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām [as Muslims (with complete submission to Allah)]. [Surah Āli ʻImrān, Ayah 102]

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwā (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. [Surah an-Nisā', Ayah 1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا

O you who believe! Keep your duty to Allah and fear Him and speak (always) the truth. (70) He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). (71) [Surah al-Ahzāb, Ayāt 70-71]

The following is a translation of a statement given by the late scholar, Shaykh Abdullah al-Qusayyir رحمه الله. We ask Allah تعالى to make it purely for His Face, and that He accepts it and makes it a means of benefit for the Muslims.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Hajj is Tawhīd

The entirety of *Hajj* is *Tawhīd* — in its objectives, legislated remembrances (*adhkār*), and actions. Therefore, the foremost condition for its acceptance is to seek the Face of Allah تعالى through it. This is because sincerity is the condition for the acceptance of all worship, as Allah تعالى says:

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt, and that is the right religion. [Surah al-Bayyinah, Ayah 5]

And Allah تعالى says:

فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا

So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. [Surah al-Kahf, Ayah 110]

Allah تعالى also says:

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗا

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence [Surah 'Ali 'Imrān, Ayah 97]

And Allah تعالى says:

وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. [Surah al-Baqarah, Ayah 196]

Hence, *Hajj* is a rite ordained by Allah upon His servants, to be performed at least once in a lifetime and in accordance with its prescribed conditions.

Sincerity in Every Act of Worship

Sincerity (*Ikhlās*) is to fulfill the rites of Allah solely for Him, without directing any part of them toward the creation. Therefore, whoever combines sincerity in intention with adherence to the Sunnah in practice has brought together the conditions for acceptance and reward from Allah, as He تعالى says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islāmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve. [Surah al-Baqarah, Ayah 112]

Tawhīd in the Talbiyah

The *Talbiyah* is a signpost of *Hajj*—a statement of clear and explicit *Tawḥīd*—because it includes openly responding to Allah and negating any partner with Him. It also expresses gratitude to Him by declaring that all praise, blessings, and sovereignty belong solely to Him, alone, without any partner.

In the *Talbiyah* is a disavowal of alliance with the idolators and a rejection of their belittlement of the Lord of all that exists, as they used to proclaim during *al-Jāhiliyyah* in their *talbiyah*:

لَبَّيْكَ لا شَرِيكَ لَكَ إِلَّا شَرِيكًا هُوَ لَكَ۞ تَمْلِكُهُ وَمَا مَلَكَ

"Here I am (O Allah) at Your service. You have no partner, except a partner of Yours—whom You own, and You own what they own."

Thus, they associated partners with Allah in the *Talbiyah*, audibly proclaiming a statement of *shirk*. For this reason, clear and explicit *Tawḥīd* has become the distinguishing mark of *Hajj*:

لَبَّيْكَ اللَّهُمَّ لَبَّيْك۞ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْك۞ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ

وَالْمُلْكَ۞ لَا شَرِيكَ لَكَ

"Here I am, O Allah, here I am. Here I am, You have no partner,

here I am. Surely all praise and blessings are Yours, and all sovereignty—You have no partner."

Tawhīd and the Sites of Hajj

It is authentically attributed to the Prophet صلى الله عليه وسلم through various narrations and wordings on the authority of our mother ʿĀ'ishah (may Allah be pleased with her), that he said:

إنما جعل الطواف بالبيت وبين الصفا والمروة والوقوف بعرفة ورمى الجمرات لإقامة ذكر الله

"Tawāf around the Kaʿbah, going between aṣ-Ṣafā and al-Marwah, stoning the Jamārāt, and standing at ʿArafah are only done to establish the remembrance of Allah."[1]

This is because all the revered and sacred rites and sites of *Hajj* are intended solely as acts of worship to Allah and as a means of drawing nearer to Him, in accordance with what has been legislated regarding the rites of *Hajj*. The remembrance of Allah is *Tawḥīd* — singling Him out in that which is specific to Him, and not intending anyone or anything other than Him in any act of worship.

It is confirmed in the authentic Sunnah that the Prophet صلى الله عليه وسلم stood at Ṣafā and Marwah, just as he stood at Mount

[1] A source was not provided for this statement due to our inability to find a narration with the exact wording that the Shaykh, may Allah have mercy on him, used. We did, however, come across multiple narrations, some of which mentioned certain rites of Hajj in place of others, and when all of them are brought together, they are inclusive of everything the Shaykh mentioned. To see those narrations, follow this link: https://dorar.net/h/CFX0eQY8?sims=1

ʿArafah, al-Mashʿar al-Ḥarām, and two of the stoning pillars—al-Jamrah aṣ-Ṣughrā and al-Jamrah al-Wusṭā—calling upon Allah تعالى , raising his hands and repeating his supplication. Indeed, Duʿāʾ is an act of worship, as it is the clearest and most evident expression of servitude, neediness, and desperation before Allah عز وجل.

Tawhīd and Sacrifice

Among the objectives of the call to Hajj is that people come from every direction—on foot and riding—in order to witness matters that are of benefit to them, such as mentioning the Name of Allah تعالى over the livestock He has provided for them during the appointed and numbered days (i.e., the 10th, 11th, 12th, and 13th of Dhul Hijjah). Verily, the rite of sacrifice is one of the greatest manifestations of *Tawhīd* and servitude to Allah تعالى by His servants. Allah تعالى has made the sacrificial slaughter a counterpart to the prayer and has praised the believers who establish it, as it is among the noblest of righteous deeds.

Likewise, the days of *Mīnā* are days of eating, drinking, and remembrance of Allah عز وجل—and the remembrance (*Dhikr*) of Allah is to single Him out in statements, actions, intentions, and in every circumstance.

As such, it is clear that the entirety of Hajj revolves around *Tawhīd* and striving in its cause. It is the fifth pillar of Islām, performed solely for Allah تعالى in the manner authentically attributed to the Prophet صلى الله عليه وسلم , while refraining from obscenity, sins, and argumentation. Hajj is among the greatest means for the expiation of sins and entrance into Jannah—the abode of eternal peace—as well as a source of abundant provision and the pleasure of Allah.

Blessed is the one who fulfills their obligation of Hajj with sincerity and excellence, and stives upon voluntary worship as much as they are able in obedience to the Sovereign King and Judge over His creation. We ask Allah تعالى for the opportunity to perform Hajj and to grant us an abundant provision. We ask for salvation from the Hellfire and entry into Jannah al-Firdaws along with the

righteous. May He gather all the Muslims with His blessings, both in this life and in the Hereafter. And may the peace and blessings of Allah be upon our Prophet Muhammad, his family, and his companions.

al-Qaul as-Sadeed

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